The Bombay Guardian.

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WEEKLY REVIEW.

—THE seventieth anniversary of the American Board for foreign Missions was held last month at Syracuse. N. Y. It was probably the first anniversary of any missionary organization at which an amount of money was reported so large that the difficulty was to know how to dispose of it. Of the legacy of a million of dollars bequeathed by Mr. Otis, some 800,000 dlrs. remain untouched. It is proposed to devote one third in aid of education in Turkey, India, China, and Japan, a second portion to the enlargement of evangelistic forces in fields already occupied; the remaining portion to the planting and sustaining of New Missions in Central Africa. The expenditure of the whole is to be distributed over ten years.

—IT appears that there are a good many people in the world who delight in seeing others come as near to killing themselves as they possibly can without actually doing it, and who are willing to pay men and women to afford them this pleasure. Some times the adventuring party goes a hair's breadth too near the danger point, and they who came to see a show behold a tragedy. But occasional misadventures like this do not damp the ardour of those who take pleasure in seeing these exhibitions. The candidate for this kind of applause sometimes puts his head in a lion's mouth, allows an anaconda to coil itself about him, shares the captivity of tigers, sometimes jumps over a cataract, enters a furnace, or performs all conceivable antics on a rope stretched at such a height that a fall would be generally fatal. The same antics performed on a rope stretched but a little way above the ground, would have no attraction, because there would in that case be no trifling with danger. We have some more Blondins in Bombay, and of course many will go to see them, but those who flock to such representations remember that by the encouragement they give to these exhibitions they become responsible for the accidents and fatalities that result from them.

—WE learn from the *Madras Church Missionary Record* that new accessions from the heathen are continually pouring into the church all over Tinevelly.

—IN the *Church Missionary Intelligencer* for October, is a notice of Mr. Tucker's Life of Bishop Selwin. While freely rendering tribute to the many excellent qualities of Bishop Selwyn, the Reviewer finds it necessary to draw attention to one or two serious mistakes made by him. It does not seem to us surprising that men who have spent the best part of their days in the classical regions of Cambridge or Oxford, should make mistakes when suddenly entrusted with the organization of Mission work in lands just emerging from Barbarism. Soon after entering on the labours of his episcopate, Bishop Selwyn, finding that the two races of English and Maori were becoming intermixed, made up his mind that every clergyman should be competent to preach in the language of both races. Not only did he insist that the recently converted Maori should have a knowledge of English, but he would not admit any one to priest's orders without a competent knowledge of the Greek Testament. In consequence of this, Bishop Selwyn was nine years in New Zealand before the first Native was ordained Deacon. He also established a lengthened diaconate and several of the Society's missionaries were kept in deacon's orders for ten years. An interval of twelve months would sometimes occur before the Lord's Supper could be administered. It is not at all surprising that the Bishop should make mistakes, for it would be absurd to suppose that one who has had no personal experience of Mission work among a people just emerging from barbarism, entrusted with the control of the mission work carried on among them, should be competent to legislate for them in matters of this kind. Missionaries who have witnessed the successive steps in the transition and Christianization of the people, are the only persons who are really competent to determine the amount of education necessary to qualify a convert for ministry among his own people. Missionaries in foreign lands find themselves constantly impelled to give special attention to the guidance afforded by the New Testament; and when they consider that Paul directed Titus to appoint elders in every city of Crete, with such qualifications as are mentioned in the Epistle to Titus, they conclude that divinity studies in a newly evangelized country need not be the same as in a country like England. It is well at the present day to notice the lessons afforded by the episcopate of Dr. Selwyn in New Zealand, for there is an idea prevalent among a portion of the Anglican Church that what is wanted in foreign Mission fields is the transplantation of the Church of England with the identical efflorescence that their English eyes are accustomed to.

—WE have received a letter from Z. Y. Z., too long for insertion, commenting upon what he regards as an instance of overzeal. He was in a meeting where a Parsee near him appeared to be much affected by the word spoken. He rejoiced when he saw him remain to the after meeting, detained by the difficulty of disengaging his walking stick from the bench before him. At this moment the lady who had been speaking sat down beside him, and had a few words with him. Then a Native convert sat down beside him and in the opinion of our correspondent overdid the thing, and the Parsee hastily went out. We have not sufficient data for a positive opinion, as regards the particular instance mentioned. We are quite ready to admit that those who have been from childhood conscientious adherents of particular religions may be repulsed by the very efforts made to convince them of the claims of the Gospel, especially when urged by one of a class against whom they may have entertained a prejudice. There are doubtless instances of those who have been somewhat influenced by the presentation of the Gospel when made to them by a person whose antecedents or whose gifts have commended the truth to them, who have been afterwards repelled by an exhortation from one not thus advantaged. At the same time, the more common fault with Christians is defect of zeal rather than the excess of it, and we do not like to say any thing to hinder such efforts as our correspondent speaks of, knowing that the Lord sometimes uses the most unlikely instruments and the most unlikely methods. Many a word spoken for Christ by even an illiterate person, but spoken in love and with prayer, has been blest to the good of those addressed, sometimes after many days, the immediate effect having been any thing but favourable.

—IN view of the outrages everlastingly perpetrated in Ireland, perhaps the best thing would be to take a *plebiscite* of the country, and if the large majority of the people should prove to be in favour of Home Rule, let them have it, until they get tired of it. Probably the large majority would be in favour of the union, and the vote would have the effect of tranquillizing the country.

—IT is stated that Christians in Ceylon are petitioning for the recal of Bishop Copleston, or his transfer to some other field. It would be a mistake to send him to another mission field, to meddle with mission work there. The native Christians connected with the C. M. S. Missions in Ceylon, represented by a Native Council, have taken a bold step in deciding as they are reported to have done, no longer to recognize the Bishop.

—THE *Indian Mirror* continues its account of an itinerary made by the minister of the Brahmos. Here is an extract:

On the way the party confronted several images of Kali, which were being carried to the river for final immersion. The *Nirakar* and the *Sakar* face to face! Theism and idolatry! The party quietly passed on. Saturday was the day of the Brahmica Somaj. The Minister, in the course of the service, preached a sermon on ornaments. Woman's desire is ornament. Naturally she pants for it; she prizes it above all things else The Minister said to his lady congregation;—"The beautiful feet of the joyful Hari make ye the ornament of your body and soul, and ye shall require naught else."

Who is this Hari whose beautiful feet are to constitute the ornament of the reformed Bengali ladies? Hari is simply a name of Vishnu, who in the Vedas is an inferior deity, but has in time come to be regarded as one of the three great Gods, and of whom there have been ten different avatars in various shapes of man and beast. Yet this

is called the worship of the Nirakar (formless) in opposition to that of the sakar, (having form.)

—The Rev. Messrs. Lyon, Richards, Bovard, Kastendieck, Sheres, Bowser and Kirk, arrived on Thursday by the Mail, to join the S. India Conference of the Methodist E. Church. These are the first instalment of the twenty men whom the Rev. Wm. Taylor, as mentioned by us, determined to send out to India, if, the Lord gave them to him. We cannot yet say where these new missionaries will be stationed but they will probably be pretty widely scattered over the three presidencies.

—Christians accustomed to recognize the directing or over-ruling hand of God in the events of the day, will not doubt that matters in Afghanistan have worked together for the accomplishment of some gracious purposes towards the people of that country and that the introduction of a better Government is only a step towards the spiritual enlightment of the people. Not that our rulers have any thought of the kind; they have the traditional Gallio indifference on the subject. But where the English go there civil and religious liberty finds sooner or later an entrance. We may anticipate that there will come a day when some thoughtful persons in Afghanistan will begin to enquire what Mahomedism has done for that country, and they will reach the conclusion that it has been in many respects a curse, filling the people with pride, self-will, contempt of others, and filling the land with violence and misrule. We do not suppose that Christianity will be commended to the people by the fact that it is the religion of the dominant race, any more than it has been thus commended to the people of India. The humiliation caused by their subjugation will naturally strengthen for a while the repugnance for the Gospel fostered by the Koran. But a door will be opened for the preaching of the Gospel, and thus a door will be opened for the manifestation of the power of God in attestation of the Gospel. The Gospel is hindered by its association or apparent association with human power, for men conclude that it has only this power, to rely upon. But gradually they come to understand, as the people of India are coming to, that the English Government stands quite aloof from the Gospel, and that the reliance of Christ's people is not upon Governments or upon any of those things which symbolize power to men. The Gospel is the power of God to salvation to every one that believeth; God from heaven bears testimony to the word of his grace, but it is first necessary that the Gospel should stand forth in her native simplicity and be manifestly without those aids on which men usually rely for the accomplishment of great changes. The thing for Christians to do now is to engage in earnest prayer to God that the blessings of a good Government may be secured to the people of Afghanistan, a Government that will confer upon the people that liberty to think and enquire that the Koran so little favours, at the same time that it administers the civil Government in such a way as to inspire men with respect and admiration.

—A largely attended meeting of the Bombay Temperance League was held on Tuesday evening. The audience was about equally composed of Europeans and natives. Major Oldham presided, and spoke in his usual happy and impressive style. Colonel Van Heythuysen gave an address in which he told how he had been led to see the importance of identifying himself with this movement for the purpose of encouraging others by his example; considered and confuted some of the arguments in favour of non-abstinence or moderation; and related some striking illustrative incidents. Mrs Smith from America, afterwards addressed the audience. One of her illustrations of the importance of setting an example of abstinence was drawn from the experience of Miss Weston, the well-known friend of soldiers and sailors. A person in whom Miss Weston was much interested was induced by her on one occasion to come forward at a Temperance meeting for the purpose of signing the pledge. He took the pen in hand, and was about to sign, but before he did so, he turned to Miss Weston and asked if she had signed the pledge. She said that she had not found it necessary to do so; she was never attempted to exceed the bounds of moderation. He laid down the pen and said, well, I will adopt your course and only drink in moderation. That man afterwards came to a miserable end through drink, and she was then led to see the importance of setting an example in this matter that would be of more use to those whom she wished to influence. Mrs. Smith sang one of her hymns. A number of persons signed the pledge of the league after the meeting.

—Mrs. Smith has continued to speak for the Lord with undiminished power, and night after night crowded auditories have attended her meetings at Falkland Road Hall. We do not know that the ministrations of any one that we have had in Bombay, have been more blest to Christians than these have been. It is a great mistake to suppose that the sensational element has any thing to do with the effect produced by Mrs. Smith's addressses. She has been taught of the Holy Spirit the deep things of God, and the most advanced Christians enjoy her discourses as much as the most illiterate do. A good number have been led by her Gospel appeals to seek the Lord, and not in vain.

—Another instance has occurred in England of an unsuspected murderer under such stress of conscience that after many years he delievers himself up to justice. 22 years have elapsed since Jonathan Gayden committed a murder, and he has now surrendered himself for trial and been convicted. These instances of the unanticipated resurrection of conscience ought to impress people more than they do, and lead them to take into calculation at the time when tempted to sin, not merely the present state of their conscience, but its liability to clothe itself with unthought of terrors.

—The audiphone is an instrument that has just been invented in America to enable deaf persons to hear. Strange to say the external ear has nothing to do in hearing with this instrument. It is the shape of a square Japanese fan and its upper edge is placed against the upper front teeth, and the vibrations received are conveyed by means of the nerves of the teeth to the acoustic nerves. Experiments made at a deaf and dumb institute in Indianopolis prove that persons who could not distinguish even the sound of their own voice, have been enabled to hear with it. If the accounts which we have seen should turn to be unexaggerated, many will bless God for this new gift of his love. It has been invented by Mr. R. S. Rhodes, a deaf gentleman of Chicago and was suggested by some of Edison's experiments.

When Christians speak of a man as an unbeliever, they mean not that he is absolutely without faith but that his faith is misplaced. He is trusting to his own goodness, or to his own religious works, or to his resolutions, or to society, or to certain favourite authors, or to his own ideas of God, in a word to something that has not power to save him. It is a mistake to suppose that saving faith is a new faculty introduced into the mind at regeneration; it is simply the right use of a faculty which men have but which they sadly misapply. One sick man may have as strong faith in the quack whom he is trusting for his recovery as another may have in the experienced and competent physician who is treating him. Naaman had at first as strong faith in the waters of Abana and Pharphar as in those of Jordan; but when he called to mind that the latter were commended to him by one who spoke in the name of God while the former had no such recommendation, he consented to try them. The balance of probability was in favour of the latter, and he accordingly yielded his faith to it. The bitten Isrealite looked to the brazen serpent when he became satisfied that God had appointed this means of deliverance and that there was no other. When the Israelites advanced to the borders of the land of Canaan, and when they had received the report of the spies concerning the strength of the enemy, their faith in God failed, their attention was more powerfully arrested by the accounts received of the prowess of the enemy, than by the recollection of what God had done for them and what he had promised to do for them. The woman mentioned in the Gospels had spent all her substance upon physicians, thus evidencing the sincerity of her faith at the same time that she showed how ill-placed it was; for instead of being healed, she was only made worse. When she touched the hem of Christ's garment it became evident that her faith had at last found its true object. The Hindoos generally recognize the importance of faith, but they mean by it confidence without evidence; what we would term credulity. Their argument is not this; "God is in the stone therefore I believe in it;" but to this: "I believe that God is in the stone, therefore he is in it." "I believe in Huri, therefore Huri is;" "I believe that the repetition of the name of Huri, procures the remission of all my sins," therefore it does. Now what is wanted is that the Hindoo should be brought to look at Christ as he is presented in the Gospel, and heartfully accept of him as the Saviour, and according to his faith it shall be unto him. But faith, involving reliance, is closely connected with inclination in this sense that when a man is disinclined to trust in a given object, no amount of evidence will convince him that he ought to trust in that object, and if inclined to trust, no amount of evidence will hinder him from doing so. We may illustrate this by a case mentioned in Jeremiah. It was after God had fulfilled the prophecies uttered by Jeremiah concerning the deportation of Israel. The people who

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hope to receive what the first sprightly runnings could not give.

Lanzi, on Painting: "It seems a law of providence that individuals of consummate genius should be born and flourish at the same period, or, at least, at short intervals from each other, a circumstance of which Velleius Paterculus protests he could never find the real cause." I can explain it to my self very easily by deductions from my own theory that genius exists always in every generation and is incited to the revelation of itself, by example and emulation. *There is perhaps a Raphael living now* who will never seize a pencil, a Praxiteles who will never grasp the chisel, a Shakespears who will never hold the dramatic pen.

The owl is called the bird of wisdom, as it sees in the dark. But to see in the light is more difficult. Dante lived in the dark and saw much. The sun shuts out from us the universe; only when we are turned from him, do we see it; even the bodies of our own system we see only by night. In the dark ages a little light went far and told much. In the days of light, it is hard to detain and manifest more than one's neighbours. I believe in man's progress but I am forced to believe that its rate diminishes.

INTERNATIONAL BIBLE STUDY.

December 7, 1879.—*I Thessalonians* iv.18-23.

"THAT ye sorrow not, as others who have no hope." Some of their number had died. It would almost seem that they had entertained the idea that they would live till the advent of Christ, and partake of the glory of that event It is evident that their attention had been much more directed to the return of Christ in glory, than to any condition *beyond the grave. They had been* much more impressed with the announcement that Christ would come to them, than by the possibility of their dying and going to him. If they had been told that fifty generations of Christians were to live and die before Christ should appear in the clouds of heaven, it is probable that it would have been a greater burden than their faith could bear. There are several reasons why the attention of Christians should be rather directed to the advent of Christ than to the intermediate state of the spirits of the just. It is the *will* of the Lord that his subjects should be deeply interested in his kingdom, in the work of redemption as it relates to all, and should look forward to his final triumph in this world, and not merely to their own felicity on high. We are engaged in fighting the battle of the Lord with the darkness of this world, and the great anxiety of the soldier is not that he may be invalided, but that he may see the cause of his Leader triumph. It has come to pass that in our modern hymnology, this consideration has been greatly overborne by the prospect of being with Christ in glory at death. This is a blessed truth; to be absent from the body is to be present with the Lord; and to depart and be with Christ is far better, in some respects; but just in the degree that we have the mind of Christ, we will not allow ourselves to be satisfied with any thing less than the final and complete victory of Christ over all the enemies that are arrayed against his cause here below. These Thessalonians seem not to have known that Christ has the keys of death and hell, and that death cannot remove his people from his care. No one, nothing, shall pluck his sheep out of his hands.

"Them who sleep in Jesus shall God bring with him." The dead are not dead, in the sense of being unexistent; they are asleep in Christ. They are in Christ, as truly as when they were on the earth; to be in Christ means to be united to him by faith; to be in fellowship with him, to be living by the life that is in him. They are asleep as regards the things of this world, actively and passively. They are with Christ and when Christ comes they will come with him. "This we say unto you by the word of the Lord." The meaning is that what he now tells them he has received directly from God; it is a special revelation. "That we who are alive and remain unto the coming of the Lord." The apostle could not affirm that the Lord would not come in his day; for the Father hath put the times and the seasons in his own power. It was evidently intended that the people of God in every generation should be looking for the coming of the Son of man, waiting for the Son of God from heaven, as Paul elsewhere expresses it. We learn from Revelation that the advent of the Lord is to be when the bride is made ready. And as the obligation to be ready is just as much upon the church in one generation as in another, so the privilege of expecting the Saviour in glory is not denied to any generation of Christians. And there is reason to believe that it is the province of faith to bring him from the skies, as all things are possible to him that believeth.

"Shall not prevent them who are asleep." Not anticipate them, get the start of them. The idea in their minds appears to have been that the resurrection of the saints was not to be for a long time, and the return of Jesus *was to be very soon. They mourned that their* friends had lost the opportunity of meeting the descending Saviour "The Lord himself shall descend from heaven with a shout." The word *shout* is generally used for the cry raised by a multitude. This may be the shout of his jubilant people, or that of the angelic hosts who accompany him from heaven. As the shout of the Israelites was immediately followed by the fall of the walls of Jericho, so this shout will strike terror to the hearts of those who are not walking in the light of God. "With the voice of the archangel," the leader of the angelic host. "And the trump of God." A trumpet is something whereby the sound of one's voice is radiated to a great distance. The sound of the voice of God shall fill all space, nor will any one be able to find a place to which it shall not penetrate. "The dead in Christ shall rise first, then we who are alive and remain shall be caught up together with them in the clouds." With them; it is to be simultaneous, the translation of the saints and that of the raised dead. Believers that are dead shall rise *first*, that is before our translation. In verse 14, we are told that God will bring them with him, i.e, with Christ. We have then the two expressions "being brought with Christ;" "meeting Christ." So, in Enoch's prophecy, "The Lord cometh with ten thousand of his saints." "In the clouds." Elsewhere, the Lord is represented as coming with clouds. There may be be a reference to the fact that the manifestation of God in the tabernacle and in the temple, and on the mount of transfiguration, was in connection with a descending cloud.

"To meet the Lord in the air." In the parable of the ten virgins, when the bridegroom was announced, there was a command, 'Go ye forth to meet him.' It is the same Greek word, there and here, and its meaning is to go out to meet some one who is coming, for the purpose of coming with him. See also John xi. 20. The essential idea is that when the Lord is revealed in his glory then his people shall be seen to be participants of his glory. "He shall come to be glorified in his saints and to be admired in all them that believe." When we see him as he is, we shall be like him." The object of the passage is to show the identification of all believers with Christ in the day when he appears in his glory. "So shall we ever be with the Lord." This does not mean that we are to stay up in the clouds with Christ, but simply that from the time of Christ's glorious manifestation, his people shall thenceforward be recognized as joint-heirs with him, sharers of his glory. The long period during which the world chose to deny that there was any vital bond between Christ and his people, shall have gone by for ever. Or still better, perhaps, we may understand it thus: So—it thus appears—that we shall always be with the Lord. There is no separation. Rom. viii. 35-39.

"Wherefore comfort one another with these words." The object for which this revelation was made through Paul to the Thessalonians was that they might know how to comfort one another in the case of bereavements by pointing out that they who sleep in Christ shall come with him.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—I am not one of those who think that the right to declare publicly the Gospel, is denied to women; but I think the word of God throws some light upon the way in which it may or may not be done.

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence; for Adam was first formed then Eve" 1 Tim ii. 11-13.

Declaring the Gospel message is preaching, —but all Christian preaching is not simply declaring the gospel message. Preaching as a general term I suppose includes teaching, edifying, exhorting, testifying, proclaiming &c. The two last mentioned, I think, according to scripture, fall to the woman's share of what she may more appropriately do as her part of preaching.

"I suffer not a woman to teach." I do not think that by this text the right of teaching is entirely denied to women. It is however important to know what kind of teaching is forbidden. I think according to scripture, it is that which implies usurpation of authority over the man in the religious exercises of the Church. "But I would have you know that the head of every man is Christ and the head of the woman is the man." 1 Cor xi. 3. What man would take upon himself to preach to Christ, and on the same principle what woman should take upon herself to preach to her own husband who is a believer, much less should she preach authoritatively to other men of the Church.

To Titus, concerning the church under his charge, Paul writes,—"The aged women likewise that they be in behaviour as becometh holiness * * * teahers of good things; that they may teach the young women to be sober &c. Titus 11, 3, 4. The following quotation seems to be the summing up of Paul's exhortation to Timothy. "These things write I unto thee * * * That thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God." 1 Tim. iii. 14-15. Timothy had charge of a church and he was to carry out Paul's instructions in

the management of that church, and one of those instructions you will admit was, "I suffer not a woman to teach nor to usurp authority" &c. The word *behave* had reference mainly to the proper management of the church in accordance with Paul's exhortation.

G. A.

[Our correspondent rightly says that the thing which the Apostle condemns is such teaching as is the usurpation of authority over men. No one that has heard the handmaid of the Lord who has been addressing us during these last two weeks, can say that she assumes such authority, any more than the Samaritan woman did, when she told her town's people her reasons for believing Jesus to be the Messiah. It is no usurping of authority when women invite others to avail themselves of the offers of the Gospel. Women are not to take part in the Government of the Church. The women who came to the apostles with the news that Jesus had risen from the dead, did not usurp any authority over men. But if they had insisted that the apostles should leave that day for Galilee, they would have been forsaking the sphere assigned to them. Servants are in a position of much greater subordination to their masters than wives are to their husbands; yet Joel prophesied that in the days of this dispensation, the Spirit of God should be poured out on the servants and handmaidens, and they should prophesy, i. e. set forth the word of God "to edification, exhortation and comfort." Now if this is not a usurpation of authority on the part of servant-men and servant-women, much less is it on the part of women that are not in this relation.—*Ed. B. G.*]

NOTICES.

Received for Grant Road M. E. Church from T. C. Rs. 10; anon. 1; A. F. Rs. 10; E.H 35.

The Rev. M. Bovard will preach to-morrow at 8 a. m. in Falkland Road Hall, and Mrs. A. Smith at 6 p. m.—Dean Lane Hall, 11 A. M. Rev. M. Kirk; 6 p. m. Rev. Jas. Lyon.—Mazagon 11 A. M. Rev. Ira Richards; 6 p. m. Rev. H. Kastendieck.

Address on Benares. The Rev. G. Bullock of the London Missionary Society, Benares, will give an address on Banares, and Mission Work there in St. Andrew's Church, Fort, on Wednesday Evening, the 3rd December, at eight o'clock.

Epitome of News.

Saturday, November 22.

—Messrs. Moody and Sankey were last month is Cleveland, Ohio, holding special services. Rev. D. Smyth says: Let me speak of the meeting of Thursday evening, the last that I have attended. The Tabernacle was thronged by four thousand most attentive hearers. The sermon was preceded by prayer and by singing, under the lead of Mr. Sankey. The text was God's inquiry of Adam: "Where art thou?" Mr. Moody was at his best, and preached in a most powerful and impressive way, and many seemed to tremble as did Agrippa under the preaching of Paul. Such was the stillness of the house and the manifest solemnity that rested upon the minds of the people, that we could not doubt the presence of the Holy Spirit. The prayer-meeting which followed was an occasion of intense impressiveness, at the close of which the first inquiry-meeting was held in the parlors of the church, which was attended by nearly one hundred convicted souls. I think that there are thousands of people in Cleveland who realize that the kingdom of Heaven has come nigh unto them, and our prayer is that we may all know the day of our visitation.

—A ruined city of very ancient date has been discovered in Southern Italy, near Manfredonia. Its location is in a marsh, beneath which it was buried by an earthquake, soon after having been nearly destroyed by the Goths. Among the objects of interest brought to light in the buried city is a magnificent Temple of Diana, adorned with a portico over sixty feet long, and an immense necropolis. Valuable relics which have been disinterred in the course of the excavations already made, have been placed in the Museum of Naples.

Monday, November 24.

—The G. I. P. Company are to make over to the Port Trust, the 40 acres of ground they have been occupying at Waree Bunder, before the end of the year, There will be now a prospect of an extension of the foreshore road to Mazagon.

—A *Daily News* telegram from Alexandria states that the Second Cleopatra's Needle, while being removed to America, has been seized by the creditors of the Egyptian Government.

—Slavery in Cuba has long been threatened, and at last it is in a fair way of being abolished. The Cabinet at Madrid have adopted a Bill which provides for gradual manumission. Freed slaves will still have to work for their present masters for eight years, but they will have to be paid wages. Every year one-eighth part of the slaves on each plantation must become absolutely free—selection being determined by lot.

—On the 20th inst. a party of robbers, who are said to be Zaimukht, attempted to carry off thirty Afridi camels on the road between Mandu and Chhppri *en route* to Thull. The Khatak levies and a party of cavalry from Chappri pursued and recovered all the camels, and killed five of the enemy, who left their bodies in our hands. The pursuers sustained no loss.

Tuesday, November 25.

—N. Y. *Evangelist*: Within a little more than a month, the American Board and Baptist Union have together sent out twenty-six missionaries to foreign fields, including wives and single women. Their destinations are in India, Burmah, China, Japan, and Eastern, Western, and Central Turky.

—The *Bombay Gazette* has a telegram from London announcing the death of Mr. Delane, who was for 30 years editors of the Times.

—Same; Cabool, 21: Reports from Turkistan state that Nek Mahomed, the late chief and rebel leader in Kabul, has made his way *via* Balkh to the frontier, and means to take refuge with the Russians.

—The *Indian Chr. Herald* reports a conference of Native Christian ladies in Calcutta, and gives the speeches made by the sisters on the occasion.

—Same: "In our humble opinion, the independance of the pastor is much more needed than the independence of the congregation. We would prefer a thousand times to have a teacher independent of the class he has to teach to having a class independent of its teacher. The teacher may be paid from the fees of the boys, but the boys should not be allowed to pay their teacher. The moment you allow the boys to pay their teacher *directly*, and his pay is made dependent upon their aggregate fees and attendance, you at once destroy his authority. The teacher is degraded as it were to the position of a private tutor to some rich family, who must often put up with many an indignity. The evil is not less, if not greater when the pastor, in the same manner, is made dependent upon the fees, as it were, of the members of his congregation. The way for self-support therefore of the kind we have indicated above, is, in the present state of the Church, a thoughtless cry and its reason is to be found, not in the nature of the thing itself, but in the desire of the Misionary Societies in Europe and America. But even in Europe the evil of the system has been felt, and more or less appropriate remedies provided. In Scotland, for instance there is in connection with the Free Church, what is called a general Sustentation Fund from which all the ministers are paid and to which all the Churches contribute, in the same way as all the teachers of a school are paid from the fees realised from the boys of the different classes, after they had gone to a common Fund. The boys of any class cannot stop the salary of a single teacher, and yet it is the boys who pay their teacher. Until therefore some such system can be introduced in the Native Church, self-support will do more evil than good."

—*Soobodh Patrika*: The October number of the *Theosophist* contains an article on the subject of "Learning among Indian ladies" said to be written by a native pandit. The gist of the article is that there is already much learning, knowledge, piety, virtue and charity among our ladies and that to educate them in modern science and literature would be an evil and a misfortune. This is an exaggeration which seems to us as wide of the mark as the common European notion that woman in India is a slave or a chattel to her husband. Of course no sensible man wishes to import the license or the foppery which are said to characterise the girl of the period in Europe—but between that and the present condition of our ladies there is surely a rational mean. The writer of the article in the *Theosophist* seems to us to be one of those who consider it a mark of wisdom and discernment to exaggerate the good that exists in our society and the evils of change and thus to remain contented with what is; and this spirit finds support from the admiration which foreign theosophists ignorant, of the real condition of the native society at present express about oriental learning and institutions.

— Rev. Mr. Alexander in the *Madras Ch. Missionary Record*: In Tinnevelly Province 42 schools, with 1,500 caste pupils, are affiliated to the Sarah Tucker Institution. Of these, 14 schools with 600 and odd pupils are in the towns of Tinnevelly and Palamcottah, and as I visited and examined some of these, I can testify that they are well attended to and efficient. The Sarah Tucker Institution has sent Mistresses to Ootacamund, to Tanjore, and other places in the Presidency. I appealed to the girls for 2 volunteers to come to Ellore and establish the training system in my Mission, Next morning two came forward and offered to come with me. These were prevented by their parents, but eventually another has agreed to come and work under us. The amount of Christian influence exerted by these good and able Christian Mistresses in the Presidency is almost beyond calculation. It is wonderful how caste people will allow their children to be taught in these schools; but so it is, and we must only thank God who has thrown open so wide a door for the entrance of Christian truth.

—I have not said anything yet about Mengnanapuram. It is indeed a glory in the midst of the land. The Church, built of cut-stone with beautifully-formed arches, chancel and windows, is without doubt the finest edifice in South India, but it is chiefly grand for the congregation that fills it. On the morning I worshipped there was an ordinary congregation, and it amounted to boys 398, girls 282, adults 560, total 1,240. The Church is not seated; it is quite free from pew or chair through its whole length, which makes it look all the grander, and with this great congregation filling it from end to end, it is indeed a sight to make glad the Christian's heart. Three Native clergymen are attached to the Church. One of them is a Medical man with regular English training. He has a dispensary to attend to that receives support from the Local Fund Board. The eldest clergyman is also "presiding Presbyter"

over the 24 native Pastors belonging to the Mengnanapuram District; in fact, very like a native Bishop, and it may be the preparation for one in time. I saw 18 of the native Pastors gathered together in the District Council and many laymen of great weight for wisdom and for wealth and for devotion were also present. One man had given Rs. 500 to his Church, and his brother, also present, had given Rs. 1,000 to the Church of Kylasapuram hard by. I went myself to one of these outlying Pastorates about 4 miles off, and I saw a beautiful little *pukka* Church capable of holding about 350 persons. It had just been finished, and it was built almost entirely at the cost of the people themselves. When I see such a spirit in the Telugu Mission, I will feel sure the Gospel has taken firm hold on the people. The Mission House is kept up in perfect order, though there is no occupant in it now. Mrs. Thomas and her daughter still linger round the place where they have lived and laboured so long. They were away at Courtallum when I visited the place, but it was a sad thing to go in and out of the house, Church and schools and not find the man of unbounded faith, energy and will who brought out this fair Christian creation in the midst of the sandy wastes of South Tinnevelly. Mr. Thomas has certainly done a wonderful work in his day, and his tomb simple, plain and unadorned, lies in an angle outside of the beautiful Church he was permitted to raise. The native clergy he trained, the congregations he formed, the schools he founded, and above all the mighty number of souls he saved are a noble tribute to the grace of our Lord Jesus working mightily in his devoted servant.

—Mention is made in the same of the death of Rev. E. Blackmore, C. M. S. at Jaffna, Oct. 24. He came to India in 1874

Wednesday, November 26.

—*Times of India*: Only three species of snakes dangerous to human life are to be met with in this Presidency, viz., the cobra, the chain viper (*Daboia elegans*), and a small black snake, banded with white, which is known to naturalists as *Bungarus arenatus*.

Dr. Nicholson, who was appointed in 1873 to superintend the distribution of the rewards in Bangalore, estimates the cobra population of that region at 1,000 per square mile. This calculation, if correct, will perhaps serve equally for any station in the Deccan, as, for instance, Poona, where the cobra finds both board and lodging on easy terms in the holes of the field-rats, and probably does man more service in a year than all the mischief it does him in a century.

—*Bombay Gazette*: Aurungabad, The Right Rev. the Lord Bishop of Madras arrived at Aurungabad on the morning of the 21st instant, with his domestic Chaplain, the Rev. Mr. Morley. The Rev. Mr. Squires, Secretary of the Church Missionary Society from Bombay, arrived here the day previous. His Lordship held the Confirmation Service in the Native Mission Church on the 22nd instant at 7-30 a. m. Two English and 58 native condidates were confirmed, Rev. Mr. Ruttonjee Nowrojee, the Missionary C. M. S., and Rev. Mr. Squires took part in the Marathi Service and interpreted the Bishop's charge and address. On Saturday evening, 22nd inst., at 4.30 p. m. the new, Epscopalian Church was consecrated and named the "Holy Trinity" Church, being the name voted for by the majority of the parishioners. His Lordship delivered a very touching address from Hebrews Chap. X., 19 and six following verses.

—*Times of India*: Yesterday morning capital sentence was executed on Sangati Sayajee outside the Tanna Jail for the murder of his uncle. The prisoner appears to have believed that his uncle was a wizard and possessed of the "evil eye" and that he had caused the death of members of his family by incantations. A petition was made to Government to extend the prerogative of mercy to the prisoner, but Government declined to interfere.

—Home paper: Two young men named Hall and Vaughan were sent to prison for three weeks, with hard labour, at the Worship Street Police Court, London, for assualting a man named Fleming, who described himself as an "evangelist of the Salvation Army," and disturbing the service held in Bethnal Green Road.

—*Daily Review*: The Edinburgh Coffee-House Company yesterday opened the first of their premises at No. 1 Blair Street.

—*Bombay Gazette*; Viceroy's arrival at Delhi: The whole city was brilliantly illuminated by the citizens in honour of the occasion, and a considerable amount of enthusiasm was shown by the Mahomedan population on account of the British victories in Afghanistan."

—Deaths from fever in Cawnpore have been averaging 150 a day!

—Toughened glass sleepers and railway chairs are attracting attention in England, the application of glass to this purpose being due to Mr. H. L. Bucknall, and the toughening process to Mr. F. Siemens, of Dresden. For all practical purposes a toughened glass sleeper is as strong and durable as one of cast iron, and while the cost is about the same, the weight of the former is only one-third that of the latter.

—*N. Y Evangelist*: An intensely interesting missionary meeting was held on the evening of October 1, in the Chambers Presbyterian church. It was a solemn, tender, sympathizing, missionary farewell. The Rev. E. M. Wherry, Mrs. Wherry, and Miss Wherry; the Rev. J. F. Newton and Mrs. Newton; Rev. T. M. Ewing and Mrs. Ewing; Miss Griffith, Miss Perley, and Miss Hutchinson, were present, all ready to set sail in twelve hours more for far off India.

—A Large Sperm Whale was seen floating in the sea near the Island of Eleuthera, in the West Indies. It was discovered by a party of sixteen fishermen who belonged to the Wesleyan body, and was secured with the resolution that its value should be appropriated to the payment of a debt on one of their Mission chapels. The whale was dead; near its carcass was a considerable lump of ambergris, a very valuable substance, which fetches a considerable price in the market, of which they took possession. A large quantity of sperm oil was obtained from the whale, and the ambergris was sent by a merchant to London, where it realized about £2 an ounce. The merchant did not charge any commission on the transaction. The amount obtained was sufficient to pay the remaining liabilities, and to leave a nice little balance to the credit of the trust of the Mission Chapel.

Thursday, November 27.

—*Times of India*: Bahadoor Khan, owner of nine villages of Mydan, has refused to come in. Our party was fired on from one of his villages on the 23rd. General Baker went against him yesterday, and found the villages all deserted. Some men on the neighbouring high ground were seen, but they dispersed. All the villages, with the grain, bhoosa, &c., they contained, were burnt.

Why burn the grain?

—It is expected that the s. s. Penguin, bound to Calcutta, which ran ashore off Jebel Tugar, will become a total loss.

—A largely attended meeting was recently held at Badulla, for the purpose of considering the ecclesiastical difficulties caused by the Bishop of Colombo having threatened with excommunicstion the people of that town, who had attended the services of the Rev. Mr. Schaffter, whose licence had been refused by his Lordship. Resolutions were passed expressive of the indifference with which some of the townsfolk regard the "fulminations" of his Lordship, and of sympathy with Mr. Schaffter. An expression of regret was also incidentally agreed to, that the Missionary Society did not come forward and assert their right.

—In a cyclone which occurred at Ongole on the 19th nearly half of the houses in the place were laid in ruins, and the largest trees torn by the roots. At Guntoor great damage was also done by the storm.

—The Sydney Exhibition is now spoken of as a substantial success.

—*Times of India*: One of the most important events recorded in this mail's budget from Ceylon is the meeting of the Native Council in connection with the Church Missionary Society in Ceylon and the decision of the Native Christians connected with the Mission to refuse any longer to regard Bishop Coplestone as their Bishop, and to petition the Archbishop of Canterbury to consecrate or nominate a Bishop for the Native Church quite independent of the Ritualistic "State-paid Bishop of Colombo." A memorial, says the Observer, for the recall of Bishop Coplestone is likely to be generally signed throughout the Colony, while the petition to the House of Commons for local Disestablishment is about to be circulated.

Friday, November 28.

—*N. Y. Evangelist*: The prolonged litigation over the right to the telephone patents has been closed at last, so that all the parties, Gray in Chicago, Bell in Boston, Edison in Menlo Park, and the Western Union Telegraph Company—representing the two latter inventors, are entirely satisfied. The telephone business in the United States will hereafter be conducted by the National Bell Telephone Company, which will pay a royalty to all others concerned."

—The Director General of the Post Office of India has telegraphed London requesting substitution of two-thirty afternoon for steamer's departure, equivalent to closing mail one o'clock Bombay."

—Prof. W. Robertson Smith, of Aberdeen, has taken advantage of the leisure forced upon him through his suspension by the Assembly of the Free Church of Scotland to proceed to Egypt and continue the linguistic studies he pursued there during last winter.

—Death last week 499.

—*Times of India*: "Konoma was taken by assault on the 22nd of November. Major Cock was killed and three officers of the 44th N. I. and Goorkhas were wounded. The 44th N. I. also lost a subadar major and fourteen men killed, and twenty-seven wounded. The enemy's loss was very severe."

"Konoma made a terrible resistance on the 22nd. The battle lasted from nine in the morning till dark. The enemy evacuated the fort at midnight. About 30 sepoys were killed and 50 wounded."

—The Str. Bokhara with English mails left Aden for Bombay Wednesday, 3 p. m.

—The retirement from the service of Colonel G. C. Evezard and Colonel J. Bates, of the Bombay Staff Corps, was announced in yesterday's *Government Gazette*.

—A Vienna telegram to the *Standard* says:—"Private letters from Constantinople confirm all the stories we have heard as to the extremity of the distress as to financial matters in Turkey. Even the caravan to Mecca, which has hitherto been provisioned at the expense of the Government, is unable, this year, to get any assistance, an event which never before occurred since the establishment of the Ottoman Empire."

—*Overland Mail Nov. 7*: Amongst the deaths recorded this week are:—Sir H. Robinson; Admiral C. Edmunds; Capt. R. L. Cleveland; Capt. R.J. Colley; Dr. T. R. Colledge, F. R.S.; Mr. C. L. Gruneisen; and Mr. J. B. Buckstone.

Should a murderer be executed if convicted upon his own confession more than twenty years after the perpetration of his crime? This is the question upon which hangs the life of Jonathan Geydon, convicted of a murder at Chingford. He led a bad life as a young man, and was a cruel, worthless son of a good father. His career of crime, when he was quite a young man, culminated in the murder of a

woman and robbery on a Sunday morning, at a little farm at Chingford.

Selections.

ZENANA MISSIONARIES.

On the afternoon of Friday last, Langham Hall was the scene of a gathering of an unusually interesting character, the occasion being that of bidding farewell to no less than nine ladies who are going to India, in connection with the Indian Female Normal School Society, to labour as Zenana and Medical Missionaries. The names and destination of these ladies are: Miss Baumann, who goes to Culcutta; Miss Good, going to Barrackpore; Miss Thom and Miss J. Thom, going to Amritsar; Miss Hewlett and Miss Musson, both going to Amritsar Medical Mission; Miss McNeill, destined for Lucknow Medical Mission; Miss Keay and Miss Lockhart, for Lahore. The latter five ladies go out to India for the first time; the four first mentioned have already been on the field, and now return after a season of rest.

The valedictory meenting was largely attended, and was presided over by Mr. Arthur Laing. After praise and prayer the Secretary, Major-General Sir W. Hill, K.C.S.I., read a parting charge, in the course of which in the name of the committee, he addressed each lady separately, referring to her training for the post and the special character of the work lying before her.

Rev. J. Gossett Tanner, M.A., then delivered the valedictory address. Commencing by recalling many of the noble and honourable women mentioned in Scripture, Mr. Tanner passed on to speak of those who in our own times have been and are known and honoured as handmaidens of the Lord, mentioning the names of Miss Havergal, Mrs. Weitbrecht, Misses Marsh, Whately, Weston, Robinson, etc. In view of the fact that so many sisters are thus coming to the front, he felt that the prophecy of the Joel was beginning to receive its larger fulfilment, "Your sons and your daughters shall prophesy."

Looking back on India, as he had known it in the past, he observed that a great change was taking place, inasmuch as now Christian ladies found a welcome with this message of Christ in homes where they formerly could not have entered. Within the last seven years the number of English lady missionaries had been quadrupled, while many native and Eurasian converts are also at work. The speaker concluded by giving a few words of parting counsel to the missionaries. First, Look only to Christ; second, Don't look down or around; third, Don't look at self; fourth, Be full of Christ.

Dr. Maxwell, a Medical Missionary from South China, addressed himself specially to the three ladies going out to labour as medical missionaries at Lucknow and Amritsar. From his own experience of the work Dr. Maxwell was able to give many words of practical counsel and advice, and he remaineded them that the grand aim of the medical missionary is to set forth the Gospel of Jesus Christ, and that should never be forgotten, because there is a tendency to become merely a medical philanthropist. He also pointed that in many ways the work of the medical missionary opens the door for other missionaries, and inclines the hearts of the people to listen to the words of truth.

Dr. Henry smith and Dr. Gorrequer Griffiths gave a few particulars as to the Medical Training School, which it is intended to establish in London for Zenana missionaries (some account of this proposed school will be found in our issue for October 9th.)

In couclusion, the Chairman addressed a few brief words to the departing missionaries, impressing upon them the thought that their grand power lay in being "living epistles of Christ." "Holiness unto the Lord" should be written on every word and actiou, and of this the natives would quickly take notice.

Mr. Bishop having in prayer commended our sisters to the care of God, the proceedings of the meeting were brought to a conclusion.

A GENIUS FOR GODLINESS

(Rev. T. L. Cuyler in Evangelist.)

Some of most useful pepole in the world are those whose only genius is a genius for godliuss. Their moderate mental gifts are so thoroughly cultivated to the uttermost inch that they grow large crops of usefulnsss cn a small acreage. We are reminded of this by seeing the sad announcement of the death of our friend William Logan of Glasgow. Many readers of The Evangelist probably have a book in their houses which they have pored over with moistened eyes, entitled 'Words of Comfort for Bereaved Parents.' It is a treasury of many of the choicest and sweetest things ever written for the consolation of sorrowing fathers and mothers. The compiler of this amazingly popular book was William Logan. He was not a minister, but only a plain, modest layman, whose inspirations all came from a heart overflowing with sympathy. Long years ago, Mr. Logan's heart was so stirred by the sight of the poor abandoned women in the midnight streets of Glasgow, that he wrote two searching and suggestive little volumes on "Female Prostitution"; and he handled the delicate subject most wisely. He established the fact that the chief source and supporter of prostitution was the whiskey-bottle.

Into the temperance reformation he threw himself with his whole soul, and contributed to it largely with his busy pen. Logan was the intimate friend of Livingstone the African explorer; and he plunged into the "dark continent" of sin and misery in city streets with as much heroism as countryman did into the wilds of Ethiopia. Like our Master, he was continually going about doing good. When he lay down to die, the other day, he had finished up sixty-five years of tireless benevolence. To me his departure is a personal bereavement: for the two sweetest spirits whom I sought for when I have visited Glasgow were Dr. Andrew A. Bonar (the biographer of McCheyne) and brave, honest William Logan.

The death of this eminently useful laborer, suggests the thought that some of the best work for Christ is accmplished by those hard-working and little noticed men and women, the city missionaaies. Their names do not figure in the newspapers, and they recive often but scanty salaries. Their parishioners never give them "donation-parties" or send them off for Summer vacations. But Paul himself began his extraordinary career as a city missionary in Antioch, and finished it up in something very like to city mission work in Rome. Huge London has about four hundred earnest workers of this stamp among her labyrinths of poverty, sin, and crime. In the last great day some of the brightest crowns will be worn by those who went down to dredge in the dark depths of great cities, and to bring up treasures recovered from the wrecks.

MR. RADCLIFFE AND CHRISTIAN WORKERS.

In response to the invitation in our last issue, a large number of Christian workers assembled at the Central Noon Prayer-meeting on Friday last, to meet Mr. Reginald Radcliffe, and to listen to his burning words of exhortation. After the usual hour of prayer, the meeting was prolonged an additional hour, in order to afford Mr. Radcliffe an opportunity of speaking to those who had thus gathered. After a short season of prayer,

Mr. Radcliffe gave an address, prefactory to which he referred to his recent visit to Scandinavia, and to the blessed results he had found there from Lord Radsock's labours. He felt that many of the Scandinavians were actually hungering for the simple Gospel; and while he himself hoped shortly to return thither, he earnestly pressed upon others the needs of these people. Men and women full of the Holy Ghost would be warmly received, and eagerly listened to.

Reading a few words from Num. xiii., Mr. Radcliffe proceeded to point out the noble conduct of Caleb and Joshua, who feared not the giants and walled cities, but sought to stir the Israelites to trust in the power of the living God. In spite of all obstacles, Caleb said, "Let us go up *at once*," not "*to* possess it," but, "*and possess it.*" What noble faith! As if he would say, "There is no mistake about it; we shall possess it." Caleb was no boaster, but he calmly rested on the mighty strength of God. Cabel and Joshua did enter the land, while the unbelievers perished. So let us, as Christian workers, be faithful, and, fearing no obstacles, trust in our God, who is the same God to-day as He was when He overthrew the Anakims. There are giants in our land, giants of sin, such as drunkenness and unbelief; but our God is able, and through Him we shall be more than conquerors. It matters not where our work is to be done, or what the evils we have to encounter; only let us see that the living God delights in us, and His power shall overcome. Talking of difficulties is mere waste of time; difficulties are nothing to God. The question, then, for the Christian worker is, "Is God with us?" If so, we are well able to overcome; and though evil men were turned into devils, we must conquer; victory is absolutely certain.

Is He with us? He has promised to be with us. "Go ye therefore, and teach all nations; ... and, *lo! I am with you alway, even unto the end of the age*" (Matt. xxviii. 19, 20). "Go," He says; then we cannot stand still. We must obey, we must march. Old Caleb, when he got into the land, did not say, "I am old now; I will take a portion in the easy plains. These hills and giants are too much for me." No, no; God said Mount Hebron, and the Mount, Caleb must have.

Now Jesus says, "Go," and puts with it that promise, "I am with you." The two things are tied together. What are we doing in London? Take a lump of clay, and stick into it a quantity of pins, until there is not a particle of room for any more, and that will represent what we are doing. We are sticking together; we will not *go*. Such being the case, is this promise for us? No, it is not. The promise is connected with going forth to preach the Gospel to every creature, and we are not doing that. Even at home, how is it? Christians are crowding into the churches and chapels, while the people are leaning their backs against the public-house bars. We are inside, and they are outside; is that going to them? We are in the condition of the early Christian Church at Jerusalem, when Stephen was stoned to death. God permitted that persecution in order to scatter the Church abroad; and, sad as his death was, it proved a glorious event for the Church. "They were all scattered abroad," and "they that were scattered abroad went everywhere preaching the Word." God blessed them when they were scattered. That was a blessed besom that swept them out of Jerusalem. And from that account we learn that the promise, "Lo! I am with you alway," was not made to the Apostles only; for they were all scattered, "*except the Apostles*," and God blessed their preaching.

And remember we must be scattered abroad. God may blast our commerce, and destroy our trade, in order that He may scatter us. Commerce may fail; that is comparatively a small thing. The grand thing is that the Gospel must be preached everywhere, and we must do it; or God may take it from and give it to those who will go everywhere and teach the

were left in the land of Israel took it into their heads that it would be better for them to repair to Egypt. They asked Jeremiah to consult God about the advisability of it. Jeremiah brought them back word that it was not at all the mind of God that they should go to Egypt; in fact, they would incur his grievous displeasure by going, and would be followed by severe judgment; the Lord was able to preserve them in the land of Israel and required them to remain there, and thus serve as a ground of hope to the deported ones that they should some day return to their country. When the people heard this, they got very angry and pretended to disbelieve that God had sent them any such message. It ran counter to their inclination, and therefore they would not believe it. So with multitudes in this land, who have head the declaration of the Gospel, but are well aware that to receive the Gospel is to encounter the animosity of those who are near and dear to them. They have on the whole more faith in these latter than in Christ, and are unwilling to transfer their faith from them to Him. Christ says: If any man will do his will, (is willing to do the will of God,) he shall know that what I say is from God. It is this secret bias that nullifies all that is said to them in the way of evidence. It is on account of this secret bias of the mind that the Bible addresses itself to the fears of man, as well as to his hopes; seeking to show him that a holy God cannot have fellowship with an unholy man. In the presence of danger men will sacrifice their most powerful likings and strongest habits; and when deeply convinced of sin, men are made sensible of their need of such a deliverer as Christ.

THE CHRISTIAN ORPHANAGE, GOOLBURGA.

LETTER OF C. B. WARD.

"He is our help and our shield." Two months have passed since our last note to the *Guardian* readers. Months in which we have experienced much of the goodness of the Lord. Death had not done, and so in the two months we have lost 20 more of our dear children. So from 116 our numbers have come down to 96. It is sad to us to lose them after having had them with us and learned to love them. Our care for the little ones begets love in us for them. The lingering effects of the famine on their little frames is hard to remove. Tho' nearly 70 have died with us we rejoice that they have died with us, having had Christian care and heard the name of Jesus and many of them having learned His prayer, rather than that they had died among the heathen and without ever having heard the name of Jesus been bundled off and dumped indifferently into a hole sufficiently shallow for the jackals to uncover the first night. We are greatly rejoiced at the good influence God by the Spirit has helped us to impress on them.

Months ago we wrote, these children were as impressible by the truth as "street arabs," in Chicago, with whom we had to do for one and a half years. I can only emphasize that statement now. It is true to the uttermost. Seeing this we pray much for all those who have S. S. among heathen children in some parts of India. One hour a day is spent teaching the children the word of God and praying with them in which they all join. A part of the children being Hindustani one half their time is spent with the Hindustani Testament, and the other half with the Telugu which the remainder know, and the day goes between washing, working, playing &c. A few of the boys and girls show considerable disposition to be useful and they are.

In them all we see *God's children*. On a recent visit our hearts were a little sad to see the heathen trinkets many of the girls wore. Some of them had them when we gathered them, others had got them some how since being with us. We were at a loss as to how to approach and impress them with the heathenishness of wearing such things. But God opened the way for his own work as easily as he opened the Red Sea. On Sabbath morn it was, the children were all gathered for their usual Bible hour. Bro. Davis began to talk of the need of being Christian out and out, distinguished from the heathen about us. The matter of bangles, ear-rings, nose jewels &c., was barely mentioned, when one of the noblest of our Adoni trophies, a girl very useful and about 12 years old, who had on a larger share than any others, came to me with all she had and put them in my lap. The example was good; without a word of exhortation every girl in the flock save one (and she did so the following morning just as freely as the rest had done) came and put her bangles, ear-rings, finger rings, and nose jewels in my hands. Our eyes could scarce restrain, tears of joy, that God should make this matter all His work. The trinkets were of no money value. But all know how the heathen as well as some white people almost deify such things. Bro. Davis then read and explained what God in his word says about wearing jewelry, in Timothy and elsewhere, and also what bad use natives made of God's gold instead of feeding the poor &c., and how many Europeans and East Indians went with hands flashing with gold (or brass) and ears loaded till they were almost like donkey's ears, ofttimes not paid for and in most cases when their debts were not paid. We took this course that they might know the reason of what otherwise might seem strange.

I have often been made sad to see native Christian girls *called poor*, loaded down with jewelry. I know a small congregation of natives said to be too poor to support a pastor in which the women wear jewelry enough to keep him two years.

We bless God for having given so great success in all our efforts with our orphans.

As God leads us we hope to take into a *Telugu Mission field* farther East. Attempts have been made by natives of the place to excite distrust in the minds of the children, and a few did run away. The children were told that we were fatting them up to make them into carriage grease for the Railway. Of course the story is stale now but caused fright for awhile.

The Lord has graciously, wonderfully supplied our wants. Over 1800 Rs. have been sent us in answer to prayer. On several occasions we have had nothing and a prayer meeting had be held on the spot but deliverance has always come.

It is sometimes keen work to just "*let go and trust.*" But it is blessed to do so. We do so long to increase our flock. I could gather 100 poor children to-morrow had I means. Cold weather is now coming on and the condition of multitudes is deplorable in the Nizam's.

Readers, pray for our orphanage and also that the Father of the fatherless will care for the poor in the Deccan plain. Any thing for the orphanage to be forwarded as before to Editor Guardian, A. C. Davis, Goolburga C. B. Ward Bellary.

C. B. W.

The Bombay Guardian.

SATURDAY, NOVEMBER 29, 1879.

SANCTIFICATION BY FAITH.

Farrar, in his "Life and Work of St. Paul," has these remarks on the Apostle's relations to the law:

"Even when twenty years of weariness, and wandering, and struggle, and suffering, were over, we still catch in the epistles of Paul the mournful echoes of those days of stress and storm—echoes as of the thunder when its fury is over, and it is only sobbing far away among the distant hills. We hear these echoes most of all in the Epistle to the Romans. We hear them when he talks of the curse of the law. We hear them when in accents of deep self-pity, he tells us of the struggle between the flesh and the spirit; between the law of sin in his members, and that law of God which, though holy and just and good, and ordained to life, he found to be unto death. In the days indeed when he thus writes, he had at last found peace; he had wrung from the lessons of his life the hard experience that by the works of the law no man can be justified in God's sight, but that, being justified by faith, we have peace with God through our Lord Jesus Christ. And though, gazing on his own personality, and seeing it disintegrated by a miserable dualism, he still found a law within him which warred against that inward delight which he felt in the law of God,—though groaning in this body of weakness, he feels like one who is imprisoned in a body of death, he can still, in answer to the question, who shall deliver me? exclaim with a burst of triumph, I thank God, through Jesus Christ our Lord. But if the Apostle, after he has learnt that there is no condemnation to them that are in Christ, still felt the power and continuity of the inferior law striving to degrade his life into that captivity of the law of sin from which Christ had made him free, through what hours of mental anguish must he not have passed when he knew of no other dealing of God with his soul than the impossible, unsympathizing deathful commandment, This do and thou shalt live."

Dr. Farrar evidently considers that the description given in the last part of the 7th ch. of Romans relates in some degree to the present as well as to the past of the apostle's experience. If it relates at all to the ordinary experience of the Apostle, we must then conclude that the deliverance of which he makes mention is never a lasting deliverance, but that he is always relapsing into that dreadful captivity of which he speaks in such terms of horror. No matter how gloriously Christ puts forth his power, the body of death always resumes its power and the deliverance of the captive is only temporary. Now we take an altogether different view of the Apostle's argument and of his habitual experience. He tells us distinctly that there is now no condemnation to those who are in Christ, who walk after the Spirit. But the state described in ch. vii. is a state of condemnation. He says that the law of Spirit of life hath made him free from the law of sin and death; but alas for us, if the freedom thus bestowed is to be forfeited presently and we are to

reenter the prison from which we have been brought out. As we have repeatedly pointed out, the passage in ch. vii. is for the purpose of showing what the law can do for a man, in comparison with what the Spirit of God can do for those who know the grace of God in Christ. There is not one word of the Spirit of God in ch. vii. 7—25. The apostle says to those whom he is endeavouring to convince of the superiority of God's way of saving men by grace to man's way of getting himself saved by obedience: 'Do you want to know just what the law can do for a man? I will tell you, for I have had most painful experience of the matter. I was alive without the law once; ignorant of the length and breadth of God's requirements, I flattered myself that it was well with me, and that I was on the royal road to salvation. But when the commandment came, sin revived and I died. For when we were in the flesh, (implying that we are no more in the flesh) the motions of sin which were by the law, did work in our members to bring forth fruit unto death. When the commandment came; when I came to understand aright the requirements of God, sin revived, and I died; i. e. I became deeply convicted of sin and the idea that I had of my safety left me and I felt the condemnation of God resting upon me. In these verses 1-12 *the past tense is used*; the apostle says that at a certain period in the past, he was made profoundly miserable through the perception of the spirituality of the law and through the consciousness of his own utter inability to obey it. What in the first 12 verses he has described as a past experience, he in the remainder of the chapter describes in the present tense. He says: 'Here am I, enlightened with regard to the true nature of the demands of God and compelled to recognize their beauty and excellence, and greatly to long after conformity with the will of God; I make great resolutions and do my utmost to attain to the blessedness of entire sanctification; but it is one thing to know the will of God and admire it, and another thing to walk in all respects according to it. Leave me alone with the will of God embodied in his precepts, and the result is nothing but discomfiture; the law in my members is more potent than the law of God; in fact, the law of God has no power to get itself done in me; and if Christ is my Saviour only in the sense that I am justified by faith in him, but have then to subordinate my evil nature to his requirements by my own endeavours, the certain result is that I become of all men most miserable. This is what the law can do for a man; whether it be a man who is seeking pardon or a man who is seeking sancification."

Our readers will take note that the Apostle reached in the 5th chapter of this epistle, the conclusion that we are justified by faith, without the deeds of the law. The 5th ch. ends with the declaration that where sin abounded grace hath much more abounded. He then hears an objection to this effect, that this way of salvation leaves a man with enconragements to sin. Why not continue in sin that grace may abound? The objector urges that the law is necessary, that without it there is no sanctifioation. And this is the point before the apostle in the 6th and 7th chs. He affirms in the most emphatic manner that the grace whereby we are pardoned, is that alone whereby we can possibly obtain sanctification. Let any one go through these chapters verse by verse and he will see most unerringly that what is insisted on is the supremacy of grace in all that relates to sanctification. Take this single statement: "Sin shall not have dominion over you, for ye are not under law, but under grace." In ch. vii 14-25, sin has dominion over the unhapy victim there represented and that because he is under law when he should be under grace.

The writer's experience has been almost the fac-simile of the apostle's. After his conversion the commandment came to him, not as a ground of justification, in which respect he had utterly abandoned it for the grace of God, but as a means of attaining to that conformity with the divine image without which it seemed to him it would be impossible for him to glorify the Saviour in this world. He supposed that having received a new nature, his heart would now respond to the requirements of God, if he only kept it in contact with the mighty motives to obedience exhibited in the Gospel. Nothing was further from his idea than that the same grace that had been a propitiation for his sins would enable him to follow the Lord Jesus fully; or if he saw this, he did not see how the grace was to be available. He kept looking to his own will to fall into line with the will of God, and was dismayed beyond measure to find that it stubbornly refused to act. At the very time that he was hungering and thirsting after righteousness, he found himself in a fearful state of captivity to an evil heart of unbelief. But on a certain hour of a well-remembered day, the Spirit of life in Christ Jesus made him free from the law of sin and death; he was delivered at once and forever from the idea that he was to be sanctified by efforts of his own, and as he had previously received Christ for his justification, so he now received him for his sanctification. "It is of faith that it might be by grace." The Spirit of God is the power of God in the heart and between our own efforts and the all-sufficiency of the Spirit of God there is just such a glorious transition as is brought before us in Romans ch. vii and ch. viii.

REMINISCENCES. XLV.

Homunculus in 1842.

Novalis: "Character is a completely fashioned will." [Human will, with a certain insight into one's character, will bring any man to any grade, to any elevation, not of an indifferently elected path, but of the particular one to which nature has not denied him aptitude. The difficulty is to find out this path and often a man is so misled by circumstances, vocation or the sphere in which he is born, that his will is sepulchred in a hermetic sarcophagus of lassitude and indolent contentment before it be discerned. Yet, I believe that every peasant boy living has that within him, could he separate it and put it in the van of his remaining being and yoke it to an indomitable will, would bring him to the peculiar eminence of that proposed way of life.]

Yesterday, the 30th of April, 1842, I attained my 26th year, and I can regard another birth day, another flea-hop through eternity, with somewhat better satisfaction than the few preceding awakened. I am conscious of mental growth, of a more sane way of life, of resolution having come to a stand and become productive. I have read much, not as heretofore, desultorily, but rightly, with meditation and advantage. I feel there is hope for the future; though unsymboled from without. I see my aurora dawning within me. I know there is something else to do besides waiting, that external circumstances need have no influence upon my life, that I have but to utter, and can utter; the words are within me. O life! O thou imprisoned soul of mine! A mystery, you may be a fallacy, but I will do something with you. Though but a bubble in space, I will feast while I can my moral vision with whatever celestial hues may dance over its evanescent sphere. A mystery; it may bring to my eyes tears, but to my spirit no womanly softness. What is it now subdues me at this long past midnight hour? Subdues me outwardly, but the strength within not that. By force of arm, I will uplift my horizon and plant it further and further, and then work freely. Time! if there should be no such thing, and some God taking his siesta in his paradise and dreaming us! But I look on another universe than in the year gone by. I see that there is a universe, and one not easily explained either; not a household affair, but a something altogether cryptic, insoluble, wonderful. There is thaumaturgy in it. Awake my soul, and be thou thaumaturgic. Not a living boor, but could he pluck up his soul by the roots and cast it into the world, but would outdo all Platos, Homers, Shakespeares. Thus much is in every man. The greatest is but the deepest and longest breathed self diver who can bring up the most of those secret treasures which are no where unexistent. The right mind-pump is yet to be invented. But some eductive strength is to each, and mine is to be tasked, and there is no need of despair even at the doom-second. To be remerged into the whole, that is the law of matter; and spirit can but have an equal privilege. The past is our enemy, so is the future; let me know no friend but the present, and heartily work with it.

I must endeavour to stay the enormous wasts of imagnation, the indulgence of which is always a waste when the subject is oneself. The quantity which goes to make up any one of my day visions of a nonsensical future, would suffice to carry a common novel hero through at least one volume. Could I control my imagination so that it should only subserve the literary creation upon which I am engaged, it would be profitable but worse than profitless are its results when allowed to play with my own future. There is a recoil that submerges and devastates the rock of the present where a man should stand, intent rather on seeking to spread a layer of healthful glebe, a grassy sod, and, if practicable, a pleasant flower bed; not as a couch to tempt his indolence, but as a garden where the generations may come and gather grateful bouquets, or better still, medicinal herbs.

The generations take charge of poetry as of the quintessence and portable spirit of the age, and posterity esteems it accordingly. The more concentrated it is the longer will it bear transportation, and the higher will be its value, provided only that the concentration destroy not its native quality.

Looking just now at the picture of Dives and Lazarus which overhangs my mantel, I saw for the first time that the naked figure of Lazarus degrades all the remaining twenty in costume, Though occupying a small corner of the picture, yet he seems to be himself the picture, and all the rest accessorial. He alone is significant, all the rest insignificant. Looking in his nudity like a man he makes the others look like effigies So nature revenges herself on pomp, poverty, on pride.

As a proof that misery predominates, Dr. Johnson urged that "no man would choose to live his life over again." I am not sure that this argument has much weight. We would not live our life again because knowledge of the future would deprive us of that hope to which we owe most of our happy moments. Though the hope was delusive, these were not moments of misery. Besides, men are, for the most part, content to live as long as they can; even when they have had sufficient experience of the delusiveness of hope. Though Dryden says: Strange cozenage: men from the dregs of life

nations. Let us now have a number of short prayers, that God would fill us with the Holy Ghost, and teach us to do His will.

In the few minutes that remained many brethren engaged briefly in prayer, after which the meeting separated.

Miscellany.

—A recent writer thus describes the Boalevard Montmartre, in Paris;

Here the street becomes a square, the sidewalk a street, the shop a museum, the café a theatre; beauty, elegance, splendor, dazzling magnificences, find a place. The horses pass in troops and the crowds in torrents. Windows, signs, advertisements, doors, facades, all rise, widen, and become silvered, gilded, and illumined. It is a rivalry of magnificence and stateliness which borders on madness. There is the cleanliness of Holland, and the gaiety of color belonging to an oriental pagan. It seems like one immeasurable hall of an enormous museum, where the gold, gems, laces, flowers, crystals, bronzes, pictures, all the masterpieces of industry, all the seductions of art, all the finery of riches, and all the caprices of fashion, are crowded together and displayed in a profusion which startles, and a grace which enamors. The gigantic frames of glass, the innumerable mirrors, the bright trimmings of wood which extend half way up the edifices, reflect everything. Great inscriptions in gold run along the facades, like the verses from the Koran along the walls of the Mosques. The eye finds no space upon which to rest. On every side gleam names illustrious in the kingdom of fashion and pleasure; even the restaurants bear the titles of princes and Crœsuses; and so of the shops, whose doors are opened with a trembling hand. Everywhere an aristocratic luxury, provoking and bold, which says, 'Spend, pour out, and enjoy,' at the same time excites and chafes the desires. Here is no substantial beauty; it is a species of theatrical and effeminate magnificence, a grandeur of ornamentation, excessive, and full of coquetry and pride, which dazzles and confuses, like blinding scintillations, and expresses to perfection the nature of a great, opulent, and sensual city, living only for pleasure and glory."

—American paper:

Very few of the sudden deaths which are said to arise from diseases of the heart, do really arise from that cause, To ascertain the real origin of the sudden deaths, an experiment was tried and reported to a scientific congress at Strasburg, Germany. Sixty-six corpses of sudden death were made a subject of thorough post-mortem examination; in these cases only two were found who had died from diseases of the heart. Nine out of the sixty-six had died of apoplexy, while there were forty-six cases of congestion of the lungs; that is, where the lungs were so full of blood that they could not work, not being room for a sufficient amount of air to support life. The causes that produce congestion of the lungs are: Cold feet, tight clothing, costive bowels, sitting still until chilled after being warmed with labor, a rapid walk, going too suddenly from a close room into the air, especially after speaking, too hasty walking or running to catch a train. No person of fifty years should run, except in a desperate emergency. These causes of sudden death being known, an avoidance of them may serve to lengthen many valuable lives, which would otherwise be lost under the verdict of heart complaint. That disease is supposed to be inevitable and incurable; hence many do not take the pains they would to avoid sudden death, if they knew it lay in their power.

—Mr. Reginald Radcliffe:

Oh, how we grieve the Holy Ghost! If a man has corduroy breeches and a fustian coat—if he cannot wear a linen shirt, but has only a check one,—we cannot allow him to preach in our pulpits. We must have broadcloth. And if he preaches bad grammar or talks provincially, the Holy Ghost cannot work by bad grammar or by such provincial talk! We must have correct grammar. We must have elegant speaking, though we read in the Acts—"They perceived that they were unlearned and ignorant men." Is not that a warning to us not to grieve the Holy Ghost? How many pulpits last Sunday were occupied by fustian? Ysu have thousands of pulpits. Is it coming to this, that the Holy Ghost can only work by refined speaking and in broad black cloth? Are we not doing all we can to banish the Holy Ghost? Away with the Holy Ghost! we say; we will do it for ourselves. And what state are the masses of London in? Oh! we want a language understood of the people, and that the people talk. We find few in London or in England who speak purely. If you take all the men and women in England, I question if you can get one million who can speak pure English. We have our faults of incorrect speaking in Lancashire, and you have them in the Home Counties too. We have one dialect in Norfolk, another in Derbyshire, and another in Yorkshire. Oh, we want to get out of our pride and our absurdity. Why, the Holy Ghost at the first did not send men to college for seven or five or three years, but immediately came down and gave them a blessing. Only within the last few weeks a Norwegian was converted in Liverpool. He has not been taught to be a preacher. But the Holy Ghost is in him, and Norwegians and Swedes are ready to leave all the other preachers and follow this man. God made a preacher of him almost from the very hour he was converted. In China, Mr. Griffith John, that blessed missionary, at the end of one of his meetings invites a few Chinamen to go and converse with him. One of them is known to be a wicked man—a regular blackguard,—but he is converted. He leaves the place where Mr. John is, and goes to his native district. In the villages there he is known to be a vile man. But he preaches Christ, the forgiveness of sins, and holiness; and the people are converted. Mr. John goes to see, for this man was also illiterate and ignorant, but here he finds this ignorant fellow and notorious sinner wise from heaven. God send to us the help of the great Professor—I speak it with all reverence,—the great Principal of all the colleges—the Holy Ghost. I entreat you, brethren and sisters, let us lean, as Caleb leant, upon the living God. Let us be filled with the power of the Holy Ghost, and it makes no matter whether they are Londoners or Scandinavians, Russians or Chinese, they shall be converted. God must have the glory; He must be the Doer of it.

—Mr. Spurgeon on Unbelief:

The first navigators, when they put out to sea, never dared lose sight of land, and he must have been a brave man who pushed his keel where he saw no shore. Where would have been the commerce of the world if he had not attempted to go beyond sight of the shore? Somebody said, "Seeing is believing." But I challenge that statement; for though sometimes believing is a blessed kind of seeing, yet blessed is that faith which leaves the shore, and launches out into the deep. Is it not so in our time, as it was in the time of Christ? They could not do much for their unbelief. If we could let our belief carry us into the open sea, what might not we do; for "according to thy faith, so be it unto thee"? These are Christ's words to His Church, as well as to every individual Christian. If we could but believe, He would do great things for us; we should see great things, and our souls would be lifted up within us.

But alas, at the present time a believing man is reckoned to be an unpractical person. Many stories are told about answers to prayer, but a good many of these stories are just porcelain. Is it such a wonderful thing that God has been keeping His promise? One person may say, "I once trusted God on such and such an occasion, and He heard me." Oh, this is a wonderful thing! Quite an event; something to be recorded, because it does not occur often. Oh, Church of God hast thou fallen down to this? I feel as if I could not speak out as I ought to do upon such a theme. It is so sad and deplorable that we should come down so low as to make God keeping His word a matter of wonder. To-day there is a tendency in Churches not to believe in God and His Gospel, and many times we have had to oppose the efforts of semi-Socinianism and Arianism. What did the Church in the last century come to under their régime, and what would the Church be now if it had not been for the evangelical believers who followed George Whitefield and Wesley?

After dwelling upon the power of the simple preaching of the Word of God and calling upon preachers not to go back to the beggarly elements which had beggared them in years gone by, Mr. Spurgeon concluded: I sometimes think that if we once got out of the dead level of routine and preached the Gospel and believed in it, how soon the end might come. It were difficult to prognosticate, but there is no reason why God should not convert all the inhabitants of this land within next week. There is enough to preach to them. That Spirit of God which may have saved one last Sunday is able to save a thousand. If He fills us with faith we will have this island saved. Given one single spark of fire, how long shall it take to set the whole prairie in a flame? You do not figure it; give us a stiff wind and it will all be ablaze in half-an-hour. Let us but have confidence in God, and only this one thing will result this afternoon. God help us, for all faith is of Him and the work of His own Spirit. God helping us, we will not give way to unbelief and discouragement. Believing, we cannot be defeated. We will press forward as one man to the final victory, and Christ shall be glorified and His kingdom shall come; only believe it, be sure about it; work for it look for it, and the Church shall come forth fair as the moon, clear as the sun, and terrible as an army with banners.

TELEGRAPHIC NEWS.

London, November 20th: The three persons arrested in Ireland for seditious language are Mr. Killen, barrister-at-law, Davitt, a liberated Fenian convict, (both at Dublin), and Mr. Daly, proprietor of the *National* newspaper, at Mayo. Great excitement prevails throughout the whole of Ireland, and other warrants have been issued.

21st: The *Times* publishes a letter from the Duke of Argyll in reference to Lord Cranbrook's letter published in the *Times* on the 18th inst., in which he (the Duke of Argyll) states that the refusal of the Ameer Shere Ali to receive a British Mission in Cabul was contained in a letter dated May 22nd, 1876, and contained no reference to a Russian Embassy.

Constantinople, 21st: The Sultan has approved of the proposal made by Baker Pasha that military service for all races and creeds should be compulsory.

London, 22nd: The following brevet promotions have been gazetted for services rendered during the Afghan war:—*To be Colonels.*—Lieutenant-Colonels Norman and Tanner.—*To be Lieut.-Colonels.*—Majors Wilson, Sandford, Maclean, Gordon, Macqueen, Tanner, Keen, Blair, Collett, Campbell, Stewart, Wauchope, Fitzhugh, Channer, Wood, Chapman, G. Stewart, Humfrey, Hatchell, Palmer, Parry, Sim, Prior, Galbraith, W. Campbell, Ross, Wolseley, Hazlerigg, Woodruffe, Luckhardt, E. Chapman, and Lovett.—*To be Majors.*—Captains Faircloth, Bulkeley, G. W. Smith, Strong, Atkins, Brind, Kiloch (? Kinloch), Carr, St. Quintin, Winne, Abadie, Scott, Thompson, Cook, Combe, James Cook, Bidcock, Marshall, Stewart, Lautour, Rogers, Kennedy, Swinely, Davidson, Gerard, Wace, Morton, Hobdac, North, Pretyman, Woodthorpe, Creagh and Leach.—The following have been gazetted Companions of the Bath:—Colonels Blyth Kennedy, Chichester, Gordon, Priston (? Preston), Newdi-

gate, Stirling, Moore.—Lieutenant Colonels Rogers, Curri, Kear (? Kean), Hunt, Browlow (? Brownlow), Thompson Tyndall, Luck.—Majors Macqueen and Keen, and Surgeons Smith and Mondley.—A crowded meeting was held at Dublin yesterday, at which resolutions were adopted, protesting against the arrests being made for seditious language. Mr. Parnell, M. P., and the leading members of the Home Rule party were present and addressed the meeting.

Rome, 22nd: A new Italian Ministry has been formed under the presidency of Signor Cairoli. The following are the names of the gentlemen holding the different portfolios:—

Signor Perez.....Commerce and Agriculture.
„ Maglini... Finance.
„ Cairoli..... Foreigh Affairs.
„ Depretis... Interior.
„ Villa..... Justice & Ecclesiastical Affairs.
Admiral Acton... Marine.
Signor Mancini... Public Instruction.
„ Baccarini... Public Works.
General Boneli... War.

London, 23rd: Latest advices from Capetown, dated 4th November, state that General Sir Garnet Wolseley had decided to storm Secocoeni's stronghold. Affairs in the Transvaal are described as less threatening.

24th: Another meeting has been held in Ireland, at which the policy of the Government in respect to Ireland was condemned, and the Irish people were urged to persevere in securing free land.—The meeting referred to in this morning's telegram was held at Balla in Ireland. Mr. Parnell addressed the meeting and counselled moderation. Several other meetings were held in different parts of Ireland on Saturday, but all passed off quietly.—The *Times* publishes a telegram stating that Prince Bismarck has finally declined to participate in the bi-metalic Conference.—OBITUARY.—Countess Montijo.—The S. S. Penguin, outward bound to Calcutta, has run ashore off Jebel Zugar, in the Red Sea.—There is a punic in New York in consequence of the "bull" speculations in railway stocks having collapsed.

25th: Advices from the West Coast of South America state that the Chilians have defeated the allied forces of Peru and Bolivia at Iquique and captured the Peruvian corvette Pilcomayo. Mr. Daly, the proprietor of the *National* newspaper, who was arrested for seditions language, has been committed for trial; bail was accepted Killen, Davitt, and others have been remanded. Mr. Gladstone has arrived at Edinburgh, where he will commence the electoral campaign. He has been enthusiastically welcomed. Obituary—Mr. Delane, ex-editor of the *Times*.

St Petersburg, 25th: The assertion made lately that Prince Gortchaknow was about to retire from the Chancellorship of the Russian Empire is again repeated. It has been decided to introduce extensive internal reforms in Russia, and a pacific policy is expected.

London 26th: Beinforcements of troops are being despatched to the west of Ireland, owing to the increase of agrarian intimidation in that part of the country. Davitt, the liberated Fenian convict, who was arrested for seditious language, has been committed to stand his trial. Bail was accepted. Mr. Gladstone, in his electoral campaign in Scotland, made his first speech at Edinburgh yesterday, in which he framed a powerful indictment against the policy of the Government, and pointed out the necessity of replacing the present majority, which was absolutely responsible for the said policy, by a Liberal majority.

St. Petersburg, 26th: It is currently rumoured here that it is the intention of England, in concert with Persia, to occupy Heart. The *Golos*, in commenting thereon, accuses Persia of ingratitude, and threatens a hostile attitude on the part of Russia.

London 27th: Latest advices state that the success of the Chilian forces against the Peruvo-Bolivian allies has been complete and that the city of Iquique has been captured. Mr. Gladstone made a speech at Dalkeith yesterday, and in reference to Irish affairs said he was in favour of local autonomy for Ireland. The Hon'ble R. Bourke (Under Foreign Secretary), in speaking at Lynn yesterday, defended the policy of the Government in Afghanistan, and said that the occupation of Cabul by the British had revealed dangers hitherto unperceived. He gave it as his opinion that a durable and civilising peace in Afghanistan was by no means impossible.

PASSENGERS SAILED.

Per P. and O. Str. *Bangalore*, 24:

For Southampton.—Mrs A Ross and child, Lieut Col C G Grant, Capt and Mrs I M Ward, Mr J Bennett, and Mr Jacques, Mr T G Goddington, Mr Boyd, Mr J Smythe, Mr G Bomley, and Lieut H C E Lucas.

For Brindisi.—Col L Barton, Mr W Ross, Lieut-Col D B Young, Major and Mrs Strutt, Mr C H S Crosthwaite, Mr R West, Lieut-Colonel Mussenden, and Mr William Spencer-Haig.

For Venice.—Mrs M S Harris, Mr J G Single, and Mr E Haydn.

For Marseilles.—Mr and Mrs Borradaile.

For Suez.—Major C T Smith, R E, and Mrs J D Sandford.

Per Str. *Britannia*, 27:

For Liverpool.—Mr J B Stilfos, Surg Major Currie, Mr. John Barbour, Mr A McCormac, and Mrs Duncan.

For Suez.—Madame Viviani.

For Genoa.—Mrs J Dawson and child, Lieut Col and Mrs Minto and child.

PASSENGERS ARRIVED.

Per Str. *Kaiser-i-Hind*, 21:

From Southampton.—Mr Mrs and Miss Millett, Mr and Mrs Danham and infant, Mrs Gore Jones, Mr and Mrs Porter, Major Sunderland, Mr and Mrs Rogers and infant, Capt and Mrs Heath, Lieut-Col Parsons, General and Mrs Hume and 2 children, Mrs Sykes, Major Butler, Major and Mrs Grace and 3 children, Mrs Bally, Mr and Mrs Vaz, Major Iredale, Mrs and Miss Kettlewell and child, Major and Mrs Hatchell and 2 children, Mrs Shepperd and 2 children, Mrs Newall and son, Mrs Harwood and child, Mrs Owen, Mrs Warren, Capt Braddon, Capt A Davis, Mrs Grayham and infant, Mr and Mrs Pead, Lieut-Col Newport, Lieut Dobbins, Lieut Newmarch, Lieut Fowler, Rev Jackson, Misses Kambhardt, Carter, Lincold, Scaly, McIntyre, Despard, Messrs H Ripley, W Hill, Winter, Jacob, Patterson, H Ashworth, Craig, Jackson, Rigley. E Eden, Goode, Booker, Eastwick, M P, J Ryan, Moore, Ghose, Fletcher, Macdonald, J Patterson, A Robinson, J Turner, and T Derry.

From Brindisi.—Mr and Mrs Marsden & infant, Mr and Mrs Wilkins, Lord Sandhurst, Major Hill, Dr and Mrs Pinkerton, Dr and Mrs Mackenzie, Capt H W King, Sir J Mackay, Mr, Mrs and Miss Jefferson, Mr and Mrs Oliver, Surgeon and Mrs Brodie, Messrs J and E P Linn, Petroschino, J Grant, E Morgan, Slavide, J Guise, G Arbuthnot, J Melvill, C Sharp, J Fleming, J Mellis, J Morrison, F Donoldson, J Mrcintosh, J Knight, J Young, C T weedle, Thomson, Anderson, Finchk, Brocklehurst, Massey, A Croft, and C Reilly.

From Venice.—Dr Joubert, Mr and Mrs Watson, son and daughter, Mr and Mrs D Lyall, Mr, Mrs and Miss Glover, Miss Mackenzie, Mr and Mrs MeLean, Surgeon-Major Law, Mr and Mrs Percival, Messrs F W Baker, A Mackenzie, J Griffith, C Field, J Brown, and A R Daly.

From Suez.—Mr and Mrs Ralli, Mr Liffs, Messrs Semner, and C Neill.

From Gibraltar.—Lieutenant-Colonel Baker.

Domestic Occurrences.

MARRIAGES.

JACKSON—HAGARTTY—Mr. Robert Jackson, G. I. P. Railway, Sholapoor, to Miss Martha Watson Hagartty, third daughter of Joseph Hagartty, Esq, Paisley, Scotland

BATEMAN—MELVILL—Nov. 25th, at Baroda, by the Rev. C. H. Badham, the Rev. Rowland Bateman, M. A., C. M. S. Amritsar, to Helen Mary, daughter of P. S. Melvill, Esq. C. S.I.

DEATH.

FOOTT—AT Lahore, Nov. 19th Sarah Sophia Foott, widow of the late Dr. W. E. Foott of Bombay in her 69th year.

Subscriptions received from 22nd to 29th November 1879.

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